THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

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SOCIALISM IN AMERICA.

THE RELIGIOUS SOCIALISTS PROSPEROUS AND RICH—THE OWEN AND FOURIER EXCITEMENT—THE OLD FOURIERITE LEADERS NOW EMINENT CITIZENS—WHO ARE FIT FOR ASSOCIATION—MARRIAGE SHOULD BE SACREDLY MAINTAINED—THE ONEIDA COMMUNITY.

An Address on "The History of American Socialism, and its Lesson to the Refined and Cultivated," was delivered before the (New York) Liberal Club, in Feb. 1872, by S. Leavitt. An abstract of it will be of interest, in view of the anticipated revival of scientific socialism. In his prefatory remarks he said it was in furtherance of his strongest life-purpose that he presented the merits of socialism. He averred that Americans are deceived in thinking that they have made a healthy new departure in civilization. As things now go the United States are only fifty years ahead of the misery of Europe. Brutal force of will and cunning have a freer swing in this than in any other country, and unless the masses adopt some scientific "means of salvation," their doom is sealed. Gigantic corporations and trade kings will in a very few years rule and ruin the country. Already the unused soil, and the minerals beneath it, are mainly in the grasp of the avaricious few. Even from far California comes the cry that there is no chance for small farmers there. He quoted from Victor Hugo's "Les Miserables" an eloquent description of the rise of French socialism. Hugo says that the two great problems—to produce and distribute — must both be solved. Communism and agrarian law do not solve the problems. Their distribution kills production. He then presents remedies similar to those of Fourier, which are intended to protect the poor while encouraging the rich. The lecturer then thus described the old lights of Fourierism: "I approach with mingled awe and reverence that enchanted, that holy ground upon which so many who are now leaders in the councils of this nation once trod with buoyant step, while their souls were full of enthusiastic anticipation of the year one of universal human perfection. It was a noble and beautiful faith that filled the minds of American Socialists during the exciting Owenite days of 1825, and the more exciting Fourierite days of 1842 to 1850. Some men now

eminent may feel rather ashamed of the youthful ardor they displayed in those far days. My word to them is:

"'Tis better to have loved and lost,
Than never to have loved at all.'

For one, I will say that it is Greeley the Fourierite, Ripley, Dana, Parke Godwin, Brisbane, G. William Curtis, Hawthorne, the Fourierites, whom I admire. Their later and showier aspects, except perhaps in Mr. Greeley's case, seem commonplace in comparison. I must dwell somewhat here upon these old socialistic leaders, because the fact is a curious one that so many who threw their whole souls into the Fourierite movement are now solid men of wealth and position—leaders in literature and politics. Let us go over the list: Of Mr. Greeley I need say nothing; George Ripley has won himself the name of being the best book critic in this country. He is a solid member of the *Tribune* Association. Charles A. Dana has made his mark in various ways. Parke Godwin, long a mainstay of the *Evening Post*, has wealth and a high social standing. George William Curtis, as editor of Harper's periodicals alone, has a most enviable position. He is, moreover, one of our leading political lights. Albert Brisbane, faithful among the faithless, has the honor of being the only one, among the old leaders of Fourierism, who still makes the propagation of that faith his life purpose. Wm. H. Channing, glorious enthusiast, who strove in vain so long to enkindle in the thinkers of this country his white heated zeal for the reorganization of society, is enjoying learned leisure free from sordid cares. Of Ralph Waldo Emerson I need only say he was one of the originators of Brook Farm—the greatest socialistic experiment of New England, where Ripley, Dana, Hawthorne, Curtis, Theodore Parker, Margaret Fuller, and a host of other literary lights, strove to remodel society. Henry James, having won a high niche in the literary world, is also enjoying a learned ease. N. C. Meeker, after being a most fascinating and amusing agricultural editor of the *Tribune*, has established the famous town of Greeley, in Colorado. Robert Dale Owen, though never perhaps a Fourierite, comes properly in this list. He is a leading man in politics and literature. Truly, systems which enlisted the heartiest sympathies of such men as these I have enumerated, were worthy of something better than the flippant sneer which the mention of them usually calls forth."

"And now as to the general purpose of this address. The idea which I wish first to impress is that there is in the American heart a deep undercurrent of disgust at the form in which society is organized; second, that the uprising of the people in favor of the reorganization of society in the Owen and Fourier excitement was far mightier and more widespread than most people imagine; third, that the success attained was sufficient to encourage further efforts in this direction; and fourth, that there has been and can be no permanent success of integral socialism except where the movement is based upon strong religious convictions." He had no new discoveries in the history of socialism to present, and wished to dwell mainly upon the lessons to be derived from it. He would make some use of Noyes' book, which was mainly compiled from the manuscripts of McDonald, who spent from 1842 to 1854 in visiting the wrecks of socialistic experiments in this country. The other principal sources of Noyes' information were the Fourierite newspapers.

The successful associations were enumerated at considerable length, the facts being obtained from a man named Jacobi, who spent from 1850 to 1858 visiting all the communities in the country. His list is as follows: "1. 'Euphrata,' started in Pennsylvania by Beizel, in 1713. They grew rich, had thousands of members, and a remnant remained in 1858. 2. In 1774 came Anne Lee and the Shakers. They have eighteen societies. 3. The Rappites, of whose riches so much is said, began in Pennsylvania, in 1803. They sold their town, Harmony, and 35,000 acres of land, to Robert Owen in 1824, and built Economy. They are millionaires. 4. 'Zoar,' Ohio, was founded by Bimeler and 800 followers in 1816. They live married or single as they choose; are rich, and a moral people, and number 500. 5. Snowhill

Community, Pennsylvania, was founded in 1820. In 1858 they were well off. 6. Metz founded 'Ebenezer,' near Pittsburg, in 1846. They are under the guidance of an invisible spirit, which seems to possess good business ability. They permit marriage when this spirit consents. They have thousands of members, some bringing in $100,000, $60,000, &c., and have 30,000 acres in Iowa. 7. The Bishop Hill, Ill., Swedish colony, began in 1846. In 1858 they were 500 strong, and well off. They prefer celibacy, but do not object to marriage. 8. The Icarian Community, Iowa, began in 1854. It has 60 members and 1,829 acres. They sustain the ordinary family and marriage relations."

After passing in review the Owenite communities, of which he said:—"These inorganic mobs soon went to nameless shreds and dissolution," he came to Fourierism and showed that the uprising of the people in favor of this system was very great. The 8,600 persons that are found on Macdonald's list only include those who engaged in the principal attempts. It is estimated that 200,000 American people were proud of the name of Fourierite about 1846. Yet though these fantastic attempts were mostly disastrous failures, old socialists maintain that, as a result of them, a yearning for social reconstruction has become a part of the permanent inner experience of the people. A brief description was then given of the numerous wild attempts, among the barren mountains of Pennsylvania, by people who were possessed of the land mania, and thought that salvation was in proportion to the acres possessed. "But," said he, "the above associations only represent one phase of the movement. Strong, wise men, by the thousand, vast tracts of rich land, and abundance of money and goods were attracted into these undertakings. Farms were put in by farmers. Other real estate, provisions, tools, were bought in as freely as in apostolic communism times. There were at least a dozen on a grand scale in Massachusetts, New York, Ohio, Illinois, Wisconsin, and Indiana. One of the most favorable specimens of Western phalanxes was Ceresco, the Wisconsin attempt. It made a long, hard pull of it, and finally died of speculation. The property becoming valuable, they sold it to get individual profit. As in the North American phalanx of New Jersey, which lasted fourteen years, the people lacked the *esprit du corps* which is found only in societies that are united by a common faith concerning the eternal destinies of the human soul."

In this regard (the sexual relations) the speaker maintained that proof had been given that the Oneida theory, that integral socialism is impossible in connection with ordinary marriages, is untenable. The "Hopedale," Mass., success of seventeen years, and "North American," N. J., of fourteen years, would show this; but the German communities settle it beyond cavil. Noyes shows great disappointment in his book, because he cannot find much mischief from sexual relations in the history of socialism. Mr. Sears claims that there was purity in the North American, and no serious trouble in this respect.

Again, we are told that women will quarrel in the phalanstery. But Meeker, who is a terrible growler, said of the North American—"The society was select and it was highly enjoyed. To this day do members, and particularly women, look back to that period as the happiest in their lives. Young people had few proper wishes which were not gratified. They seemed enclosed within walls which beat back the storms of life. They were surrounded with whatever was useful, innocent and beautiful. Neighborhood quarrels were unknown, nor was there any trouble among children.

Coming to the moral of his story, Mr. Leavitt expressed a wish to aid in the rescue of the refined and cultivated but unwealthy class from subserviency to and dependence upon the vulgar rich or the brutally energetic, who more and more lord it over this fair land.

"But," said he, "I feel that 'refined and cultivated' does not designate fully the class to which I refer. Although now specially speaking to cultivated people, the one great genus that I desire to attract to the associa-

tive life is the 'financially uncombative,' those whom either modesty, shrinking dignity, conscientiousness, religious fervor, benevolence, good nature, love of solitude, love of philosophy and science, artistic devotion to music, poetry, painting or sculpture, or any other such hindrance, prevents from engaging heartily in the hot, brutal struggle for the dollar.

"Finally," he asked, "what moral is to be drawn from the Oneida Community? I repeat as to their immoralities what I have always said, that I consider that they are honest, but grossly misled in their views of marriage, and that their supposed great discovery has introduced them simply to a sort of a spiritual and magnetic adultery, which is nothing more than the sexual intercourse with which the hells have been familiar for perhaps millions of years. They offer no small problem to America and the world, and I tell you that though no more prosperous than half a dozen other less demonstrative communities, they are making a stir in the earth. Success, as I said, is everywhere worshipped, and their grand plantations, workshops, and unitary dwellings, with their clear profit of some $50,000 a year, are a very prominent subject of thought and talk in all Christendom. The *Tribune* published a fierce letter lately, demanding that they should be uprooted as a nuisance. This is not the way Americans nullify such evils. All the old socialists, as they watch with open-mouthed wonder this great success in a line in which they failed, rub their eyes and scarcely believe their senses. They say, 'This is the way we longing sought,' and they will not be satisfied with any overthrow of Oneida immorality, except by a superior success of truly moral people. As one who believes that whereas great warriors, statesmen, philosophers, and inventors have swayed multitudes of men from their chosen courses, the heavenly powers can exercise a still greater influence on the affairs of humanity; as one, in short, who believes in Providence, I am inclined to think that the Oneida Community has been allowed such a success that the world might have a striking practical example of the feasibility of the associative life among ordinary Americans, and yet be prevented from following the example too hastily. If the Oneidans had not adopted such extraordinary notions and practices in regard to the relations of the sexes, thousands would have rushed headlong into their fold. As it is, the stigma keeps people away, and permits them to accumulate and print a mass of practical facts and experiences that will be very valuable to all future co-operators. I have only one word in conclusion. Instead of the magical number of men and acres and dollars prescribed by Fourier being needed to inaugurate associative life, the history of all the successful associations shows that while it is well also to work from a grand circumference of external plans, material, and machinery, the great essential is a nucleus of congenial, mutually-loving, and forbearing hearts, bound closely together by a common religious faith."—*From a pamphlet published by S. R. Wells, New York.*

PRESIDENT YOUNG'S REPLY TO THE NEW YORK *HERALD*.

On the 6th of May last we published in the STAR the report of the telegram from President Brigham Young to James Gordon Bennett, editor of the *New York Herald*, as contained in that paper; since when President Young has kindly furnished us with a copy of the original, which we take pleasure in now presenting before our readers:—

Salt Lake City, U.T.,
April 10, 1873.

James Gordon Bennett, Esq.,
Editor *New York Herald*.

Telegram received. Thank you for the privilege of representing facts as they are. I will furnish them gladly any time you make the request.

For over forty years I have served my people, laboring incessantly, and I

am now nearly seventy-two years of age, and need relaxation.

My resignation as Trustee-in-Trust for the Church, as President of Zion's Co-operative Mercantile Institution, and of the Deseret National Bank, are made solely for relief from secular cares and responsibilities, and do not affect my position as President of the Church. In that capacity, I shall still exercise supervision over business, ecclesiastical and secular, leaving minutiæ to younger men.

Our Institutions are well established, and competent men succeed me, and my own investments remain as they were. H. S. Eldredge is now Prest. of the Mercantile Institution, a merchant of long experience, and well known to business men east. The paid up stock of this Institution is nearly three quarters of a million; it carries a stock of merchandise of about a million and a half. The purchases for the past half year are over a million and a half currency, and about one hundred and forty thousand dollars coin. The business done during six months reaches two and a half millions. It paid for the half year a dividend of ten per cent. My successor in the Deseret National Bank is Hon. W. H. Hooper, well known as our late Delegate to Congress; this Institution is perfectly sound, and is conducted on the safest business principles.

Our railroads are in good condition. The Utah Central is 37 miles long, its gross earnings for 1872 were $420,000, the net earnings $210,000. I state these facts, as efforts may be made to damage the credit of those Institutions. There is another railroad here, also doing good business—the Utah Southern—it is built about 32 miles. Narrow guage roads connecting with this are being constructed into Little Cottonwood, Bingham Cañon, and American Fork, to meet the demand for transportation to and from the various mining camps of those regions. The Utah Northern is being constructed from a junction with the Central Pacific, through our principal northern settlements into South Eastern Idaho, and other narrow gauge roads are in construction or in contemplation.

We intend establishing settlements in Arizona, in the country of the Apaches, persuaded that if we become acquainted with them we can influence them to peace, in accordance with Prest. Grant's Indian policy, and open up that country to settlement by the whites.

Our cities, towns and villages now extend about 400 miles in that direction, and in view of the railroad crossing that country, we hope to be prepared to assist in its construction, and when completed, bring a large portion of our emigration that way to settle the country.

In Utah we have a fine country for stock raising and agriculture, and an abundance of minerals awaiting development, and we welcome all good citizens, who love peace and good order, to come and settle with us.

It has been our policy from the first to promote the agricultural interest, seeing this was the foundation of all others, and we have been for years furnishing staple products to the surrounding States and Territories, and we are now able to supply any demand likely to arise for grain, vegetables, &c., at steady market prices, to those engaged in mining pursuits. We have iron ores and coal in rich abundance. We have skilled mechanics in every department of business, but we lack capital, and there is no place to be found in the United States, where property of almost every kind is less taxed and better protected, all reports to the contrary notwithstanding.

It has frequently been published that I had a deposit of several millions pounds sterling in the Bank of England; were such the case, I would most assuredly use the means to gather our poor Church members from the old countries, and bring them here, where their condition might be improved. All my means are invested here in developing this Territory, in agriculture, manufactures and commerce.

The result of my labors for the last twenty-six years, briefly summed up, are the peopling of this Territory by the Latter-day Saints of about 100,000 souls, the founding of over 200 cities, towns and villages inhabitated by our people, which extend into Idaho on the north, Wyoming on the east,

Nevada on the west, and Arizona on the south, and the establisment of schools, factories, mills and other institutions calculated to benefit and improve our community. All my transactions and labors have been carried on in accordance with my calling as a servant of God. I know no difference between spiritual and temporal labors. God has seen fit to bless me with means, and as a faithful steward I use it to benefit my fellowmen, to promote their happiness in this world, and in preparing them for the great hereafter. My whole life is devoted to this service; and while I regret that my mission is not better understood by the world, the time will come when I will be understood, and I leave to futurity the judgment of my labors and their results as they shall become manifest.

BRIGHAM YOUNG.

UNHEALTHY WORKS OF FICTION.

The modern sensation novel is among the worst signs of our civilization. It constitutes the only reading of a very considerable class of the community, and the modern institution of the subscription library, excellent as it is of itself and adapted to the wants of the age, tends to increase the mischief. The bundle of books that fills the arms of the sentimental young lady of the fashionable watering-place, and occupies the back seat of the carriage in the large town, is by no means so innocent as it looks. In many cases it is composed entirely of novels—a class of reading which, when it constitutes the only literature that is used, is pregnant in every case with an unhealthy influence, relaxing the vigor of the reason and depraving the mental and moral appetite. For a novel, by its very constitution, is directed to amusement, not instruction, and its scraps of philosophy, or morality, or religion, only serve to throw into contrast its more piquant and exciting portions. Where instruction is intended, it is still instruction through amusement. We have no wish to launch into a misanthropical tirade against all works of fiction, with their authors and their readers. We are fully sensible that they are not without their use. The overwrought and weary brain, too highly stimulated to make actual repose possible, may find refreshment in a work of fiction, and perhaps all the more from the contrast which the scenes and characters of the fiction may present to the experiences of the reader's daily life; that is, from the practical unreality of the ideal world into which he passes. We by no means denounce all works of fiction; we only protest against their unhealthy tendencies when they become the only mental food that is taken, as we fear to be the case, with thousands both of fashionable men and young women. The sated appetite palled with indulgence craves for fresh indulgence yet more highly stimulating. It is just the same thing to the brain as a diet of sweetmeats would be to the stomach. Sweetmeats are very good in their place, and if they do fall occasionally beneath the sweeping prohibition of the family physician, yet in their moderate use are not likely to do much harm; but when they are eaten to excess the appetite for plain and wholesome food is destroyed, and the digestive powers, cloyed with dainties, wear out, engendering in their decaying powers disease and death.

Just such is the effect of a highly stimulating light literature on the mind, and heart, and conscience. It unfits the reader for anything higher and better,—indeed, for anything else than periods of excitement, followed by periods of depression and *ennui*. The practical duties of life become tame and uninteresting. The whole habits are disorganized. The evil is the greater because of the feverish rapidity with which the exciting pages are perused. The more solid and instructive portions, interspersed here and there, are skimmed over, and the sensational parts alone devoured. The object of the author may be to commend virtue and condemn vice; but

the proportion of his design is perverted, and his object frustrated by the dishonest mode in which his work is perused. Life is viewed through a false medium, and the plainest obligations of practical life neglected in the ideal luxury which enjoys the pleasure of a sentiment without the accompanying obligations of a duty. Such an habitual enjoyment cannot fail to demoralize the disposition and put the entire wholesome framework of the character out of joint.

But if such effects must necessarily follow when works of fiction become the habitual and only food of the mind, the results must be still more serious when the novels perused are not only enervating to the moral sense, but directly subversive of purity and delicacy. Such, we fear, is the case with a large proportion of modern productions, which, nevertheless, are admitted into the family circle without objection. A certain bold license and freedom of handling has been adopted in regard to phases of life, which however true to the experience of a corrupt human nature, are, nevertheless, subversive of modesty of feeling and true nobility of sentiment. Women have led the way in this direction, and have been the greatest offenders. There is an old classic adage, "*corruptio optimi pessima*," which receives illustration in this matter. There are certain subjects which had better not be discussed at all, and which cannot be discussed without rubbing away something of the instinctive delicacy of the mind, and destroying a certain sensitiveness at the approach of impurity, which, like the bloom upon the fruit, once destroyed, can never be renewed again. The open and coarse treatment, for we can use no other epithets, of such subjects has renewed in our day the substantial evils of the days of Swift and Fielding and Smollett. We admit that the mode of treatment is very different; but in a more subtle, and therefore in a more dangerous, form, we believe the effect to be the same. The object of Fielding and his school was to commend virtue, and their works had always a moral lesson in the reward of the good and the punishment of the evil, which is more than can be said of some modern works. But it was justly objected to them that in warning against vice they painted vice in such vivid and attractive colors, that the concluding lesson of the whole tale was lost in the seductive fascination of its details. The provocation given to passion was greater than the warning supplied to the conscience. Much the same accusation may be justly brought against the modern novel, as, for instance, against the productions of George Eliot. Tales or dramas which select as their principal characters persons of evil lives, and in which the interest turns upon their fortunes, appear to us to be peculiarly offensive to Christian feeling, and must be highly displeasing to Almighty God. Such is the well-known opera of "La Traviata," and a recent novel of Mr. Wilkie Collins, entitled "The New Magdalen." Not only must the sentiment of a story which hangs sympathy and interest on the fortunes of vice, even if it be repentant vice,—be of necessity false and unhealthy, but it is liable to a yet graver accusation. Among the objections urged by the ancient Christian Fathers against the drama in heathen days, this was prominent—that the act of deriving pleasure from the representation of things opposed to the Divine will, and condemned by the Divine justice, must be in the highest degree offensive to the great Judge of all. The argument has lost none of its force since it was urged by Tertullian. The spectacle of professedly Christian men and women deriving enjoyment from the experience of vice, either in the drama or the novel, is one highly discreditable to their Christianity, and highly perilous to the morals of our age.—*Record.*

What we truly and earnestly aspire to be, that in some sense we are. The mere aspiration, by changing the frame of mind, for the moment realizes itself.

The hope of future happiness is a perpetual source of consolation to the good; under trouble it sooths their minds, amidst temptations it supports their virtue.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 15, 1873.

THE LIQUOR TRAFFIC IN SALT LAKE CITY.

THE municipal authorities and citizens of Salt Lake City have borne, for a number of years past, a vast amount of expense, annoyance and perplexity because of the persistent opposition of those engaged in the liquor traffic, to the many and various regulations instituted for its proper control. The Englebrecht case was a remarkable instance of this and, when settled, as it was by the highest tribunal in the land, it not only decided the justice and legality of the course pursued by the city authorities, but it also upset the malicious plans and schemes of those who were operating all the time to defeat the ends of justice.

The great majority of the people of Salt Lake City desire to live in peace and good order, and to see their city continue prosperous and healthy, both morally and physically. They wish to maintain their high moral character among honest men, and to see their homes uncontaminated by the breath of such polluting influences as the violators of law and order would introduce, were they able to do so. To secure and maintain this system of things among them, the representatives of the people—those who were legally elected by the majority of the citizens—have created laws regulating this important traffic. The power was entrusted to them of disposing of this as well as all other subjects affecting the welfare of their municipality. It is generally admitted that intoxicating liquors are a prolific source of evil, and that their free and unrestricted use will demoralize a community where before there may have existed complete order, sobriety and morality. The Latter-day Saints, who make up the greater part of the citizens of Salt Lake, are solicitous for the purity of their surroundings, and those who are authorized to frame and execute the laws securing to them this moral status, only carry out the earnest desires of the majority of those who dwell in that place. They have, therefore, while acting on wise and liberal principles, adopted such measures, from the beginning of the liquor traffic in that city to the present, as would keep its sale within certain reasonable bounds, by imposing a just and proper taxation, and doing so in strict accordance with their privileges, secured under their city charter. If the tax or license imposed exceed that of any other place, it only manifests still more that the authorities are mindful of the people's moral interests. Were all who are at present engaged in this traffic, and the many more who might launch into the same business, permitted to operate as they pleased in dispensing this article among the people, it might not be long before there would be a like amount of drunkenness, attended by its concomitant evils, as exists in any corrupt city in the world.

The city authorities wish to meet the wants and circumstances of the citizens, without regard to party or class, and while entertaining this liberal view they are bound by the confidence and trust placed in them by the people, to do nothing that would have a demoralizing tendency, or to produce the seeds of intemperance in their midst. The object, therefore, of imposing such a tax, or license, on those who deal in the article in question, is to limit the number of places used for its sale and, at the same time, limit the quantity drank, by making it so expensive that it will not become a common drug, too easily obtained and too freely indulged in, and thereby save, to some extent at least, the good order and morality of the community.

There is a class of persons, however, in Salt Lake City, as many of our readers know, who have, since residing there, opposed and defied every just and legal measure suggested, or adopted, for the public good. They are always ready to provoke and sustain, with all the strength of their wicked natures, any contrary measure. In any other city, or among any other community, they would not attempt an infringement of the existing laws; but, however just, legal and consistent may be the measures adopted in Utah Territory, because they are the works of "Mormons," these persons consider themselves at liberty to oppose them and maintain an obstinate defiance to the officers executing them. Besides, they are sustained in their course by judges and other appointees of the Federal Government, and every scheme that can be concocted to escape obedience to the impartial and legal enactments of the city authorities is adopted and put into operation. At the same time they will charge the "Mormons" with being *the* law-breakers, so that the nation, ignorant of the true condition of affairs, may justify and applaud their course.

This is how the case now stands, and where it has always stood since the first appearance there of these individuals. Their object is the driving forth of the honest, upright and law-abiding citizens of Utah, that they themselves may be enriched with their possessions. But the patience and endurance of the people of Salt Lake City have been sorely tried. The constant refusal to accede to the terms laid down by the municipal authorities, and the repeated and open violation of the laws regulating the sale of strong drinks in that city, together with the encouragement, protection and escape from the results of such violation, which are almost guaranteed to every law breaker, so long as they are not "Mormons," have incited the great majority of the citizens to some action whereby the city may be preserved from the consequences of these persons' outlawing. On Sunday, the 8th of June, in the Tabernacle in Salt Lake City, President Young put the matter to a vote of the people assembled there, whether they were in favor of an unrestricted liquor traffic, and the vote was a plain indication that they were not. A few days after a petition, addressed to the Mayor and City Council, was being freely circulated around the city and signed by citizens. As will be seen the following, which is a copy of the petition, plainly indicates the feeling of the people in regard to this matter:—

"We, the undersigned, citizens of Salt Lake City, viewing with deep regret the growth of intemperance and its kindred vices in our beautiful city—so sadly in contrast with its past history—and believing that it is the duty of all good citizens, who prefer sobriety, good order and decency, to intemperance, brawling and licentiousness, to unite themselves, irrespective of creed or party,

in adopting such legal and honorable measures as shall arrest the growth of these great and growing evils; therefore, respectfully but earnestly petition your honorable body not to license any liquor saloons, tippling, and dram shops hereafter; and to prohibit, so far as you have power, the sale of all spirituous and malt liquors, except for medicinal purposes, within the limits of this city.

"And your petitioners will ever pray."

Now it is to be hoped, whatever the result may be and whatever action may be taken by the Council and people of Salt Lake City, that the evils which are creeping into the households and families of the community by a hitherto reckless freedom in this respect, may be checked. That place has been selected for the gathering of Israel, where the old and the young, the rich and poor, the halt and blind, may be able to serve God and keep his commandments; and it is necessary that the Holy Priesthood should teach, instruct and lead the Saints to pursue righteous lives, and that good and wholesome laws should be made for the civil as well as the ecclesiastical government of His people.

J. C. G.

DEPARTURE OF THE THIRD COMPANY.—On Thursday morning last, at 10 o'clock, the fine steamship *Nevada*, Capt. Forsyth, left Liverpool, for New York, with 283 souls of the Saints on board. Of this number there were 150 from the Swiss and German Mission. With only a few exceptions all the Saints in this company are booked through to Utah. Elder Elijah A. Box is placed in charge of the company and is assisted by Elders George Crisman, D. Cazier and N. H. Clayton, all of whom are returning missionaries. Elder Henry J. Smith, who speaks German, will assist Elder Box, as far as Omaha, with the Swiss and German Saints. Elder Erastus Snow who has traveled during the last three months, through the Scandinavian Mission and portions of the British Mission, instructing and comforting the Saints, also embarked on the *Nevada* on his return home. Sister Douglass and her son, brother Samuel Douglas, jun., after spending several weeks among their relatives in Great Britain, also return home with this company. Our prayer is that these returning Elders and Saints may be carried safely over the ocean and on the railroads, and that when they reach the land of Zion they may rejoice in the society of relations, friends and acquaintances.

APPOINTMENT.—B. W. Carrington is appointed Traveling Elder in the Leeds and Sheffield Conferences until otherwise directed.

CORRESPONDENCE.

GREAT BRITAIN.

Bristol, July 5, 1873.

President A. Carrington.

Dear Brother,—As the time is approaching when I shall return to my mountain home, the Zion of our God, I send you these few lines for insertion in the STAR, if you should esteem them worthy.

It has only been a year's mission for me, but I can truly say it has been the most profitable year of my life thus far. I have more fully learned the truths of the great work of God that I am engaged in. I have gone forth in the fear and admonition of the Lord, and have endeavored to teach the people the ways of Eternal Life. I trust I have done some good, and that my words may have been like bread cast upon the waters, to be seen after many days, for I can testify before all men that what is commonly called "Mormonism" by the world is the Gospel of Jesus Christ. I would

caution all men to mind how they trifle with it.

I feel truly grateful to the Lord for his blessings towards me since I have been in this country, and to all the Saints where I have labored for their kindness. May He bless and prosper them in all good things.

With best regards to yourself and all in the Office, I remain your brother in the Gospel,

DAVID CAZIER.

Manchester, July 8th, 1873.

President Carrington.

Dear Brother,—As the time has now arrived for me to leave the shores of England for "My Valley Home," I take this opportunity of writing you a few lines.

In May, 1871, in company with yourself and a number of other Elders, I landed in Liverpool. I was first appointed to labor in the Birmingham Conference, under the direction of Elder Caleb Parry. My stay in that Conference was short, as in August, 1871, I was appointed to take charge of the Bristol Conference, where I labored eleven months, at the end of which time I was again released and appointed to the Manchester Conference.

I have been greatly blessed while in England, and have sought after the Spirit of the Lord to direct me at all times. I have endeavored to do as much good and as little harm as possible. The two years I have spent in England have been the pleasantest and most useful of my life.

The Saints have been exceedingly kind to me, and I pray God to bless them, and hope that the time is not far distant when I shall have the privilege of seeing many of them in Utah.

During my stay in the Manchester Conference we have baptized about 40 members. A few others are ready to join our ranks and a spirit of inquiry into the doctrine is increasing.

The Saints generally are energetic and living their religion. We have had lively meetings which are well attended. A fair per centage of our numbers will emigrate this year, and many more will follow next. Brother Birch is taking hold of affairs in the Conference in a zealous manner. He has the welfare of the Saints at heart and they will do well to follow his instructions. I would say to my friends, whose acquaintance I have formed while in England, I should be glad to hear from them at any time; my address will be,—Brigham City, Utah.

We had Elder Erastus Snow with us on Sunday, the 6th inst. We held meetings in the Temperance Hall, Grosvenor street. There was a liberal turn-out of strangers, who paid good attention and seemed deeply interested in all that was said and done.

I thank you for your kindness towards me while in the Mission, and I pray God to bless you, and your coworkers, in your great labors in preaching the Gospel and gathering the poor.

With kind regards, I remain your brother in the Gospel of Peace,

ELIJAH A. BOX.

London, July 8, 1873.

President A. Carrington.

Dear Brother,—As I shall shortly return home, I desire to express my thanks for the kindness I have received both from yourself and the Saints with whom I have associated in my labors.

My first appointment was to the Leeds Conference, to labor under the direction of Elder O. G. Snow, where I remained until after his departure and the appointment of his successor, Elder M. H. Hardy. While in Yorkshire I was treated with much kindness by the Saints, who were united with me in building up the Church and kingdom of our God. I was directed by letter of appointment from you, soon after brother Hardy commenced to labor in the Leeds Conference, to go to the London Conference. After my recovery from a severe cold which had come upon me before I labored there, brother J. B. Fairbanks called me to the Reading district, where I labored in conjunction with brother W. K. Barton in preaching the Gospel, building up the Saints in their holy faith, and urging them to gather to the land of Zion. Since brother Barton's removal to another field, I have been alone in my ministerial labors.

Praying the Lord to bless you in your efforts to save the honest in heart and to gather Israel, I remain your brother in the Covenant of Peace.

NEWEL H. CLAYTON.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 395.

In all countries where the press is free, as it is in the United States, it is a most powerful agent in the formation of public opinion; and those who were in the Church and were well acquainted with its history in early days know that a good deal of the popular prejudice against the Saints was owing, almost wholly, to the false reports published in the newspapers of the country, very many of which, besides printing lying statements about our people, also, in their editorials, denounced them in the bitterest terms, and attempted to justify their persecutors. A few, however, took a decided stand in opposition to the lawless proceedings by which the Saints suffered so much, and while they cared nothing for "Mormonism" itself, they spoke in strong terms against the outrages perpetrated upon the "Mormons," and condemned the authorities, especially those of Illinois, for aiding or permitting them. The course of journals of this class had the effect, in a few months, of causing a partial re-action in public sentiment in favor of the Saints. The following editorial, which appeared in the New York *Sun*, shortly after the expulsion from Nauvoo, was one of the most favorable published:—

"Considerable interest and sympathy begin to prevail in favor of the 'Mormons.' For a long time their peculiar religious tenets, the strange origin of their faith, the singular personages selected for their Prophets and temporal guides, and the books published against them, produced in public opinion a most unfavorable impression. They were represented to be utterly unmoved in their habits and dishonorable in their practices, and it is a remarkable circumstance that the 'Mormons' themselves never opposed to these charges any serious remonstrance. When a lawless mob broke into prison and murdered Joe Smith their leader and his brother Hyrum, the act shocked the community for a while, but it was soon forgotten. A number of persons in the State of Illinois subsequently organized themselves into bands under the name Anti-Mormons, to drive them out of the State, and compel them to abandon their farms, their homes, and the costly Temple which they had erected. For this purpose the Anti-Mormons armed themselves, obtained cannon and munitions of war, and marched into Nauvoo for the purpose of attacking and driving the people out of the city. The position of the 'Mormons' attracted the attention of the citizens of other States, but as the State of Illinois itself did nothing for their protection, on the contrary rather permitted the outrages to be perpetrated upon them, it was believed that their characters were so bad and their morals so impure as to justify the determination to drive them to seek some other place of residence. The 'Mormons' defended themselves and their homes as well as they could, but being overpowered by numbers, having the State against them, having public opinion to contend against, and no aid and no protection, they said, 'We will go;' and they did go, into the wilderness, leaving a few friends to take care of their property, their farms, and their Temple—to sell all at a sacrifice. Men, women, and children, some on foot, some in wagons, carrying with them the remains of their household furniture, left their homes and took to the wilderness. Part entered the army bound to California, and another body went west of the Mississippi. Thus some 12,000 or 15,000 persons, from a state of comfort and prosperity, were driven from their homes to lie down on the banks of sickly rivers, or to encounter the

more savage Indians on the vast prairies of the West. It now appears from the testimony of persons worthy of credit—from those who are intimate with the 'Mormons,' and have closely observed their habits and pursuits, that great injustice has been done to the character of those unfortunate people, so treated, so wronged, and so abandoned by a sovereign State which was bound to protect them. The late Captain Allen of the U. S. Dragoons, who had a body of 500 under his command, not only represented them as spirited and patriotic, good and faithful, but describes them as 'wonderfully pure and unexceptionable in their moral conduct; frugal, industrious, and self-denying; manifesting patient heroism in the endurance of suffering, worthy the noblest Christian character.' And a correspondent of the *United States Gazette*, of character and veracity, who has traveled and lived among them, declares that the 'virtues of the family, chastity, affection, and the spirit of united effort for the advancement of family happiness, form absolute characteristics of this outcast people, together with temperance, frugality, industry, energy, and constancy of purpose.' If this be so, words are inadequate to portray the gross injustice and cruelty practiced towards them in the State of Illinois. Some excuse can be found for the religious and personal outrages of the Goths and Vandals, or for the cruelties and persecutions of the darker ages; but in these enlightened times, in a country of laws and free institutions, where the largest liberty is secured to every citizen—that a community of 12,000 or 15,000 people, without having been charged with any legal delinquency, should be driven by force of arms from their homes and property as outcasts, and that the strong arm of the State should not be held forth for their protection, is a stain on our annals and on our country at large, which we apprehend will take years to wash out. We have no parallel to it in the history of our country. But the tale does not end here. *Riot, drunkenness, and crime, signalized the victory of the Anti-Mormons!* A reckless body of men seized upon the 'Mormon' property, took possession of their farms, desecrated their Temple, and the poor, the sick, the aged, and the infant, were driven half-famished into the woods, and the safeguards of domestic and social life were thus outraged and broken down.

"If recent statements respecting their condition and character be true, the State of Illinois is bound in honor and in law to restore them to their homes and property, and the Legislature, for the sake of justice and humanity—for the character of the State and the institutions of the country, should direct the Governor to issue a proclamation inviting the 'Mormons' to return to their homes, and offering to guarantee their safety against every attempt to injure or molest them. They are now, by the injustice of the State, dying in the wilderness of sickness and starvation—a prey to savage Indians and beasts of prey. Many are lying on the bare earth opposite to Nauvoo, while *brigands* have possession of their property. Let Illinois move in the good work, before public opinion everywhere unite in demanding for the 'Mormons' indemnity for the past and security for the future."

SUMMARY OF UTAH NEWS.

Since our last we have received the *Deseret News* from June 15th to 21st, from which we have culled the following items:—

WAS WITH THE MORMON BATTALION.—Mrs. Brown, widow of Judge E. L. Brown, of Sacramento, is in town. Judge Brown was quartermaster of the Mormon Battalion, and Mrs. Brown was the only lady who accompanied it in its celebrated campaign.

RUNNING.—The Provo woolen factory commenced running last week, and turns out a splendid article of cloth. Brother Kirkwood, who arrived in the

city last evening from that place, says the days of importing woolen goods to Provo are nearly past. It is to be hoped that they will soon be passed in all Utah. The machinery in this factory is equal to any in America, the skilled labor is there, and there are other mills which are turning out excellent woolen goods, therefore why should the days of importing in this line not cease and be a matter of the past?

SMALL POX.—We understand that smallpox has been in the house of Brother George H. Taylor, 14th Ward, immediately opposite the residence of Mr. James Bourne, for two weeks. There may be nothing particularly strange in the smallpox being there, but it appears rather peculiar that its existence should not till now have been made known to the city quarantine physician, he not having received any notification concerning it until this morning. One of the cases has terminated fatally, Mr. Taylor having informed the quarantine physician this morning that his mother-in-law died last night. On receiving this information Dr. Clinton immediately repaired to the house and found that Mr. Taylor's father-in-law, who had had the disease, was convalescent, and his sister-in-law was down with the malady in a very virulent form. Dr. Clinton states that three physicians have rendered medical aid to those patients—Dr. Benedict, Dr. Higgins Davis and Dr. Meik. Dr. Clinton asserts positively that the disease is smallpox, and purposed taking Dr. Anderson with him on his next visit, whom he expected to confirm his own convictions concerning the character of the disease. The house is now placed under quarantine regulations.

TO RECEIVE THE FULL BENEFIT OF THE LAW.—The Chief of Police has caused the members of the *demi monde* in this city to be notified to the effect that if they do not cease plying their disreputable and unlawful business within a given time they will be proceeded against and prosecuted to the full extent of the law. Till the end of this month is the time allowed them. The local officers of the law have for a considerable time been hampered in their efforts to magnify the laws by the *habeas corpussing* proclivities of Federal judges and others, some of whom appear to take special delight in clogging the wheels of justice and in thwarting the expressed wishes of the majority of the people. It is matter for congratulation, however, that the local officers are determined to see that the laws are not broken with impunity so far as they have the power to prevent it.

FROM THE GARDEN.—Home-raised strawberries and green peas are increasing in the market. Within two weeks both will be plentiful and cheap.

President George A. Smith and Mr. Thomas Jennings arrived in Salt Lake City, from their Palestine tour, on Wednesday, June 18th. President B. Young and a large party of invited friends took the cars as far as Evanston, W. T., to meet them.

PRESENTED.—The petition of citizens asking the City Council not to license any dram and tippling shops and to prohibit, so far as lies in their power, the sale of spirituous liquors, excepting for medicinal purposes, in this city, was presented last night. The petition had 2,783 names appended to it. The number of signers would have been several times larger, but for the shortness of the time between the commencement of its circulation for signatures and its presentation to the Council, only nine out of the twenty Bishops' Wards being represented in it.

A prospectus for a newspaper for Provo is out and the "prospectors" we notice are R. T. McEwan, R. G. Sleater, O. F. Lyons and Jos. McEwan, all of whom are practical printers. The name of the "infant" is to be the *Provo Daily Times*.

The Missionaries to the Sandwich Islands comprising Elders F. A. Mitchell, Geo. Nebeker, B. M. Young, and R. J. Taylor and sister M. E. Randall arrived at Honolulu on the 3rd of June.

We take the following from the *Salt Lake Herald*, our latest date to hand being June 22nd :

Yesterday, June 16th, Mr. Levi W. Richards, son to Dr. Levi Richards, and Miss L. L. Greene, editor of the *Woman's Exponent*, joined hands in marriage union, the benediction being pronounced, we understand, by President B. Young. The young and happy couple, who left yesterday for a brief honeymoon trip to the bride's father in Cache Valley, have our sincerest wishes for their continued happiness.

GIVE HIM A CHANCE.—Mr. Bates is willing—anxious—to speak out. Now, will Mr. Haskin loose his tongue, and will Mr. Carey, U. S. District Attorney, cite him before that grand jury, that he may tell what he knows. For goodness' sake give him a chance to unburthen himself, and we promise fun for the crowd in the premises.

A serious and fatal accident took place at the mouth of Spanish Fork cañon between six and seven o'clock last evening. Whilst John H. Hoyle and Parley P. Pace were quarrying rock, and were prying out small pieces with wedge and crowbar, not suspecting any danger from above them, a rock, probably weighing fifty tons, fell upon Hoyle, killing him instantly. It passed over his body, smashing the skull severely, and breaking the right leg near the ankle. Pace escaped with rather an ugly cut upon the right temple. Mr. Hoyle was about thirty years of age, leaves a wife and five children, and a large circle of relations and friends to mourn the sad bereavement of a kind, loving and affectionate husband and father, and an active, industrious and exemplary citizen.

We have gathered the following matters from the *Ogden Junction :*

BEEF.—Salt Lake ought to have plenty of beef. Herds of fat cattle on the way there pass through Ogden nearly every day. Beef ought to be cheap too, but this is a matter solely in the hands of the butchers.

NEW STORE AT BOUNTIFUL.—Bountiful is coming to the front with a new brick store, near the meeting house in that flourishing settlement. The new building is two stories high, 50 feet in length and 27 feet in width, and is the property of the Co-operative Institution at Bountiful, under the superintendency of Mr. Wm. Thurgood.

PERSONAL.—Hon. Willis Drummond, Land Commissioner at Washington, arrived here last evening from the East. He was met here by Hon. W. H. Hooper, and went with him to Salt Lake City. Welcome !

DISCOVERY.—Yesterday Messrs. C. Woodmansee, George Seager and Wm. Hunt, of this city, went to Sardine cañon, leading out of Ogden cañon, where they discovered and located a valuable iron lode. It is of red hematite, and the vein from wall rock to wall rock is forty feet thick, leading from Sardine to Cold Water cañon. Mr. Seager says he can insure any company that would like to start iron works and help develop the claim, a twenty-two foot vein of clear ore. There is something far more valuable to Ogden than a gold mine. There is no place on the continent more favorable to the establishment of iron works than this city. There is plenty of land, plenty of water, railroad and telegraph communication with the world, and every facility requisite for works on the largest scale. There are other iron lodes in this vicinity besides the one mentioned above, though we think this by far the most promising of any we have heard of. We invite the attention of mining men and capitalists to this rich discovery, and believe that Ogden will become a great mineral and manufacturing centre.

"Great is bankruptcy," says Carlyle : "it brings an end to all shams under the sun."

A man advertises for a competent person to undertake the sale of a new medicine, and adds that "it will prove highly lucrative to the undertaker."